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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA. B. A

CONTENTS—PHALGUNA 1967.

		PAGE.
I.	The Arya Samaj	1
II.	The Spirit of Modern Civilisation. By Mr. Keshv Lal oza. B. A., ...	24
III.	The Idea of Plague Mission. By Mr. Jagadish Sahai Mathur B. A. L. L. B.	30
IV.	The Ethical foundations of the Society and the Arya Samaj By Professor Balkrisna M. A. ...	28
V.	Utterances of the Day.	49
VI.	Criticisms and Discussions.	59
VII.	Correspondence.	62
VIII.	Editorial Notes.	63
IX.	The Gurukula Samachar.	70

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गुरुकुल ग्रन्थावलिः ।

१ अष्टाध्यायी, तत्त्वप्रकाशिकया सहिता (पूर्वार्द्धम्) .... २)
२ अष्टाध्यायी, तत्त्वप्रकाशिकया सहिता (उत्तरार्द्धम्) .... १॥)
३ नामिकः .... =)॥
४ सन्धिविषयः .... =)
५ अष्टाध्यायी (मूलमात्रा) .... ॥)
६ संस्कृत–प्रथम पुस्तकम् .... -)
७ संस्कृत प्रवेशिका .... =)
८ संस्कृताङ्कुरः .... =)
९ आर्य्यसूक्तिसुधा .... ।)
१० काव्यलतिका (अत्र किरातार्जुनीयात् माघाच्च छात्रोपयोगिनः श्लोकाः संगृहीताः, मल्लिनाथ टीका सहिताः .... ॥)
११ आख्यातिकः .... ॥)
१२ धातुपाठः .... ।)
१३ बालनीति–कथा–माला .... =)

आर्यभाषा ।

१ भौतिकी विज्ञान प्रवेशिका .... ॥)
२ आर्यभाषापाठावली प्रथमभाग .... ।)
३ आर्यभाषापाठावली द्वितीय भाग .... ।)
४ रसायन प्रवेशिका (छप रही है) ....

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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THE ARYA SAMAJ.

———:o:———

(A paper read in the 2nd Convention of Religions held at Allahabad on the 6th, 7th and 8th of January 1911.)

LADIES AND GENTLEMEN!

The religion of the Arya Samaj is based upon the Veda. The Samaj teaches that the Veda was revealed in the beginning of creation for the guidance of mankind. The expositors of Vedic learning argue that no human being can learn anything as long as he is not taught. Beasts may swim by instinct but the human child has to learn swimming. History records instances of human infants having been brought up by wolves and growing to a youthful age as carnivorous animals walking on hands and feet and without acquiring the elements of human speech. Sardanapalus endeavoured to find out the primeval language of humanity and with this end in view had a human child

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brought up in a forest by deaf and dumb nurses. At the age of 12 he could only bleat and that he had learnt from a sheep that remained tethered close by. A careful study of the conditions under which savage races live confirms this view. The aboriginal inhabitants of the Andamans being shut out from all contact with civilised humanity do not know the art of combustion and can not even count up to ten. Even Bishop Berkeley while contemplating the pitiable degradation of some of the barbarous tribes can not help exclaiming that "the first spark of philosophy must have been derived from Heaven." What is more interesting is the fact that these savages are specimens not of primitive humanity but of degenerate humanity. Travellers tell us that all these races place the golden age in the past and a close study of the words of their language reveals the astonishing fact that they all once symbolised loftier ideas than they do now. These degenerate people having once fallen from their high estate can not now regain the heights to which they had once attained without the aid of races intellectually more advanced. How could it, then, have been possible for the human race in its infancy to have made any progress whatever without any aid from without. Since all human beings were equally circumstanced, that aid could only have been Divine.

Revelation was then an essential condition of all progress. But did God send down from Heaven a cut and dried code containing all the multitudinous details of every branch of learning? Decidedly not, for if He had done that, the human intellect would have been a superfluous gift and an ornamental appendage. The faculty of thought was there. Divine knowledge was needed to excite and stimulate it. The human mind is not a receptacle into which you can pour any quantity of instruction. It is an organism which is governed by its own conditions of growth. Divine knowledge provides the air and the light

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without which it can not grow. Just as there can be no combustion unless oxygen be present, so there can be no intellectual advancement unless the intellect is stimulated by Divine guidance.

The Vedas contain the germs, the basic principles, of all knowledge whether physical, mental or psychical. The intellect develops these basic principles. The Veda furnishes the axioms and postulates of thought and the monuments of human labour in the domain of research represent the achievments of the human race in the matter of building up superstructures on these rocky bases. The Arya Samaj believes that *Rig, Yuju, Sama* and *Atharva* are the repository of Divine knowledge and the store-house of Divine wisdom. They were revealed in the beginning of creation and the teachings which they embody have not upon them the stamp of any race, clime or creed but are universal. They are a statement of Divine Laws and can not be and are not antagonistic to such a statement what is popularly called Science. There is nothing in them that is revolting, repugnant or repellent to the dictates of human conscience, for Revelation and conscience being both Divine endowments can not contradict each other. The Veda alone satisfies all the tests of a Divine revelation for in it are incorporated no geographical descriptions or historical statements but universal principles of Life and Conduct and it is the only body of knowledge the date of which is lost in the dim mists of antiquity. There is no known historic or prehistoric period when the Veda did not exist. Even the most ancient remnants of antiquity brought out by excavations in Asia Minor point to the existence of Vedic civilisation in a fully developed state in that part of the world. The excavations at Bhaazkoi during 1907 have brought to light a very ancient document which mentions *Mitra, Varuna, Indra, and Asvins* and groups them precisely as we find them grouped in the Rig Veda. These tribes must have migrated to the west only

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after the Vedic civilisation had perfected and matured. Astronomical calculations carry back the age of some portions of the *Brahmans* to ten thousand B. C. and the *Brahmans* declare the Veda to be eternal. It may be argued that the Vedas have now become useless because humanity has learnt much more than is contained in them. But No. All knowledge is infinite. The human race has not learnt all about the Solar System and however much it may progress, it will never be in a position to say that there is not much more to be learnt in regard to it.

Similarly *Veda mantras* are capable of infinitely progessive interpretations like all statements of universal and comprehensive scientific principles. No body can say that we have learnt all possible applications of the Law of Gravitation or of the Law of Universal Causation. Present day scientists as they handle these laws find in them transcendental charms and fresh beauties undreamt of by those who first stated them to a section of the human race. So humanity can never afford to lay aside as useless lumber-room furniture a code of universal laws. Moreover, there are numerous Vedic Laws which humanity has yet to understand, apply and exploit. There are at least two scientific discoveries of a startling character which were proclaimed by Swami Dayanand on the basis of the Veda a quarter of a century before the official custodians of science accepted them. Swami Dayananda explicitly declares in his works that according to the Veda primitive superfine matter is the material source of all creation. Science officially so called has been teaching all along that there are a number of elements which can not be further decomposed or mutually transmuted and the cosmos is the result of the various combinations of these elements. "Scientists" have up till now been ridiculing and satirising the Vedic bard and the emotional and hyper-imaginative sage whose wisdom was so utterly unscientific. The discovery of Radium has, however, completely turned the ta-

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bles. The discovery of the fact all matter displays the properties of Radio activity has completely altered the prevailing conception of Matter. The theory of the transmutation of metals which in modern times originated with Prout and was elaborated in the "Psotyle Theory" by Sir William Crookes has been revived and has now passed on to the hand of the Electrician. Says Mr. Bernard Brunlhes, a French scientist :—

"Matter which seems to give us the image of stability and repose only exists, then, by reason of the rotatory movement of its particles so that when atoms have radiated all their energy in the form of luminous, calorific, electric and other forms of vibrations they return to the primitive ether." Is this not a clear statement of the Vedic doctrine of *Sukhsham prakriti* or superfine matter. Another instance is furnished by the history of the development of aeroplanes which are daily whizzing round your heads in this city. When Swami Dayananda first published his *Rig Veda-adi Bhashaya Bhumika* and quoted the following *Veda mantras* to prove that the Veda describes the method of the construction of aeroplanes propelled by Motor power, the scientific world laughed for the Baloon theory of Aviation was then in the ascendant.

आ नो नावा मतीनां यातं पाराय गन्तवे । युञ्जाथामश्विना रथम् ऋ० अष्ट० १ अ० ३ व० ३४ मं० ७ ॥

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति । त आववृत्रन्त्सदनादृतस्यादिद्घृतेन पृथिवी व्युद्यते ॥ ऋ० मं० १ । सूक्त १६४ । मन्त्र ४७ ॥

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत । तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥ ऋ० मं० १ । सूक्त १६४ मन्त्र ४८ ॥

Mark the expression दिवमुत्पतन्ति which can mean nothing but this that the *rath* herein described goes up to the

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sky. The invention and the practical working of the airships demonstrate clearly how there are principles stated in the Veda which humanity has yet to understand.

The only theory that holds the field against that of Revelation is the Development Hypothesis. This hypothesis presupposes that humanity was never so much advanced as it is at the present day. Unfortunately for this hypothesis, history does not support it. In the first place, the condition of the human race at the present time is in some respects worse than it was ever before and the tendency of modern civilization is to perpetuate Privilege and to accentuate differences between the Poor and the Rich. And this is the dictum of some of the most devoted exponents of modern civilisation and the most prominent leaders of thought in the occident. "What profit" asks Prof. Huxley most pertinently "to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and air obey him, if the vulture of Pauperism is to tear his very vitals and keep him on the brink of destruction."

Benjamin Kidd tells us that in the "educated classes" and the "uneducated classes" we have only the same distinction (viz the distinction between citizen and slave) under a subtler and even less defensible form; for the right to education in its highest forms now remains largely independent of any other qualification than the possession of mere riches to secure it; it constitutes, infact, one of the most exclusive and at the same time one of the most influential of the privileges of wealth." When we consider that in ancient Aryandom traffic in knowledge was considered a sin of the deepest dye and education in all its stages was free, that in the universities of Nalanda, Taxilla, and Vikaramshala thousands of students from all parts of Asia were fed *gratis* and educated free of all cost not only in the humanities but also in Medicine, Law, and some branches of industrial and professional educa-

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tion; we are no by means sure that humanity is progressing and evolving heavenwards. When we consider that instead of burying the dead Past, the reflecting portion of the human race is reviving such institutions of the ancients as marriage outside the bonds of consanguinity, cremation, vegetarianism, and the ascendancy of character and intellect in society and the subordination of the element of wealth thereto, our belief in the theory of Evolution is shaken to its roots. When we read that while in the 16th century there were no Municipal Corporations in Europe, India possessed local self Government in the 4th century B. C. and earlier in the form of Nagri Sabhas or Town Councils with their 6 sub-committees of 5 members each which gave to our language the term *Panchayat*, our faith in this theory is demolished. This theory cannot survive researches in ancient History. The ancient Aryas solved mathematical problems in remote antiquity which were not understood in Europe till the 7th century A. D. If Herbert Spencer preaches that in the universe there is the the rhythm of evolution and dissolution, the Veda declared ages before he was born "Just as God created the sun, the earth, the moon, and the atmosphere in the previous cycle, so will be do in the future." The very Vedic word for the earth (गो) means that which moves. (भूगोल) means etymologically the round earth and (संसार) that which moves rapidly. The Atharva Veda declares in unequivocal terms even according to occidental scholars that the light of the moon is borrowed from the sun and the following mantra of the Yajur Veda states in explicit terms the Law of Gravitation.

आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥
यजुर्वेद अ० ३३ । मं० ४३ ॥

The Arya Samaj teaches that the essential and lofty truths of all religions and philosophies that are now extant

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or were ever extant in the world were derived either directly or indirectly from the Veda and that no new fundamental truth has ever been preached by any man since the time of the Veda which is eternity. The Vedic religion teaches the doctrine of co-eternity of God, Soul and Matter. Enfieled tells us that "Like Socrates Plato believed in the unity of the Supreme Being, without beginning or end, but asserted at the same time the eternity of matter. He taught that the elements of matter mixed together in chaos were by the will of God separated and reduced into order, thatthus the world was formed" Mr. Francois Lenoment tells us that in the Assyrian triad we have a cosmogonic myth and that the 3 deities which formed it represent—*Anu*, the primordial chaos, or matter, without form; *Hea* life and intelligence, considered as moving in and animating matter; and *Bel*, the organizing and creating spirit, by which matter was actually brought into subjection, and the material universe evoked out of chaos and settled in an orderly way. It may be noted that *Anu* is in classical Sanskrit a name for primordial matter in one of its forms. The ideas of the Egyptian sermon of Isis to Horus are that the souls of men and animals are all alike, and metempsychosis is assumed between human and animal bodies; the soul is individual, the work of God's hands and mind: its congress with the body is a concord wrought by God's necessity: at death it returns to its proper region. In the dateable hermetical writings we read that cosmos is one, soul is one, God is one. In the first chapter of the works of Lich tzu a prominent writer on Taoism, the most ancient religion of China, we read:—

There is a life that is uncreated
  There is a Transformer who is changeless
The uncreated alone can produce life;
  The changeless alone can evolve change,
That life can not but produce;
  That Transformer can not but transform,

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Wherefore creations and transformations are perpetual.

And these perpetual creations and transformations continue through all time.

Another fundamental Principle of the Vedic Religion is metemhsychosis or the Law of Karma and Compensation. This was also taught by almost all ancient religions. We are told that according to Plato the souls of those who submit to the government of the passions are sent back to earth to animate other bodies. Every body knows that the ancient Egyptians and the adherents of Taoism believed in this doctrine. Coming to minor points we are told by Kennet that the Athenians and almost all the other nations of antiquity thought it a very great crime to kill the ox, in so much that the offender was thought to deserve death. Mr. W. M. Petrie author of "Religion of Ancient Egypt" tells us that the ancient Egyptians honoured the cow and the sheep for utility. Even in the Old Testament we read "you shall not muzzle the mouth of the ox, that treads out the corn, and you shall permit him to eat thereof." The ancient Aryans kept up the Homa-fire perpetually. They called it the Garhpatya Agni. The Romans also preserved a perpetual fire in the temple of Vesta. The Slavs had a similar institution. There was a law among the ancient Aryans that marriage within 6 degrees of consanguinity on the mother's side was unlawful. A similar law prevailed among the Romans. The well known Aryan wedding ceremony of *Panigrahan* or union of hands and *madhupark* were observed by ancient Rome–the latter being called *confarreatio* or eating of the bridal cake. The following quotation from a work on Taoism appears to be a translation of a *Shruti* of the Kena upnishad:- "Formless, the source of every form we see, inaudible the source of every sound we hear." The Pranayam which forms a part of an Arya's *Sandhayopasana* was also taught and

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practised by the sages who preached Taoism. The following quotations from standard works on Taoism read like passages culled at random from commentaries on the Yoga *Darsana*. (1) He can by his management of his vital wealth bring his body to a state of Taoistic Perfection. (2) Let him keep his mouth closed and shut up the portals of his nostrils and all his life he will be exempt from laborious exertion. (3)Let his lips be glued together and his teeth be firmly pressed together. Let him not look at anything with his eyes nor listen to a single thing with his ears. Let him with all his mind watch over his inward feelings. Let him draw long breaths and gradually emit them without a break now seeming to breathe and now not. Excitement will disappear. It is thus that one acquires a way of prolonging life. In the Upnishad we read:—

यस्यामतं तस्यमतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

and in the Tao scriptures we are told. "Is not to know them to know and is to know it not to know it?" The Upnishad says तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः and Taoism teaches "That which is so great that there is nothing outside it may be called the great one, and that which is so small that there is nothing inside it may be called the small one!"

Budhism is generally misunderstood. It is represented as a form of atheism and philosophical nihilism. My personal belief, however, is that Budha was a Reformer who believed in the divine origin of the Vedas but who laid special emphasis in his sermons on the building up of character and personal purity for the ills of India at that time were not erroneous philosophical beliefs but rank immorality, lasciviousness, looseness in sexual character, animal sacrifices and such other evil practices. This insistence upon personal purity was, in course of time,

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misconstrued into absolute indifference to and finally denial of Vedic metaphysics. A study of the most ancient Budhist scriptures, however, proves to demonstration that the popular impression about Budha and his mission is baseless. Like Dayanand, Budha was a Vedic rivivalist who thundered against latter day Tantric accretions, endeavoured to revive ancient Brahmanism in all its transcendental purity and to fight hereditary caste which had taken the place of Vedic *Varnbaivastha* or economic distribution of work and division of society into four classes according to natural aptitudes, training and qualifications. In the Sutta Nipata we read:-"When the great Muni was at Saravasti certain old Brahmins came to listen to his teaching. They asked him if the Brahman Dharma was the same as in ancient days. Budha replied that, in the olden time, the Brahman Dharma was completely different. It was this Dharma that he proposed to restore in its original purity." The master then proceeded to detail the points of difference and showed how the ancient Brahmans were simple ascetics who led a life of honourable poverty and made sacrifices of rice, butter and never killed the cows, the best friends of man, the givers of milk and medicine. The description of this incident ends with the characteristic remark "The true Dharma being lost, the world plunged into sensuality, caste disputes, blood. The lost Dharma it is the mission of Budha to hold up once more as an oil lamp in the dark, that those that have eyes may see." In the Twegga Sutta Bhagwan Budha is represented as having remarked on one occasion "Brahma I know Vasetta and the world of Brahma and the path leading to it." Budha had come to fulfil not to destroy. He believed even in the details of Vedic ceremonies. Only he desired to bring out their true significance. Which Arya does not remember the six Sandhaya mantras beginning with *prachidigagnir* which enjoin upon the followers of the Veda the duty of seeking divine aid for protection

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against the forces of unrest and sanctification by the absorption of the influences of love and tranquility radiating from all the six quarters? Superstitious people in the time of Budha having forgotten the true significance of these mantras employed them as incantations for driving away demons and evil spirits. In the Sept Sutta we are told that the Blessed one once met on his way Srigal a householder, who clasping his hands, turned to the four quarters of the world, to the Zenith above and to the Nadir below. The master was no iconoclast bent upon destruction. He was a revivalist whose mission it was to animate dead ritualism and inert ceremonialism with the Vedic spirit which had departed from them and, therefore thus addressed the householder:-"I find no fault with the performance of your father's right. But I find that you do not understand the ceremony. Let the Tathagata, who is now speaking to you as a spiritual father and loves you not less than did your parents, explain to you the meaning of the six directions. To guard your home by mysterious ceremonies is not sufficient; you must guard it by good deeds. Turn to your parents in the East, to your teachers in the South, to your wife and children in the West, to your friends in the North, and regulate the Zenith of your relations above you, and the Nadir of your servants below you. Such is the religion your father wants you to have, and the performance of the ceremony shall remind you of your duties." In the Sutta Nipata we read that Budha when called upon to act as an umpire in the dispute between two Vedic scholars delivered a discourse on *Varnvaivasthya*. It is a strange coincidence that Dayanand's arguments and illustrations two thousand five hundred years after were the same that Budha employed on that occasion. Is it because Budha reincarnated in Dayananda with a view to revive the spirit of his teachings which had been lost? Budha, like Dayanand, described the true Brahman as a person no matter how born who had consecrated his

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life to the service of humanity and taken the vow of poverty, humility and service. Like Dayananda, he cited the example of Matanga who though born of a *chandal* had attained to the position of a Rishi. "A Brahman" Said the Blessed One "is he who is endowed with threefold knowledge and is calm," Three fold knowledge or *trividya* means the three Vedas. Budha himself claimed to be a Brahmin. It, is therefore, clear that he believed in the Veda. The characteristic doctrine of Budhism is *ahinsa* which is an essentially Vedic principle. The Vedic word for cow is *aghnia* which literally means "that which is not fit to be slaughteted." It is laid down in *adhya* XIII of the Yajur Veda:—42—Thou shalt not kill the horse 43 Thou shalt not kill the cow 44. Thou shalt not kill the sheep or goat 47—Thou shalt not kill the bipeds, 48– O man, pro tect he gregarious deer, 49- Thou shalt not kill milch and otherwise useful animals.

One of the Vedic words for yajna is *adhwara* which etymologically means that in which no *hinsa* can be permitted.

Now I come to Christianity. The lofty and pure principles of morality preached by Bhagwan Christ in the Sermon on the Mount are but echoes of Veda mantras and Shastric injunctions. If Christ says "Thy kingdom come. Thy will be done in earth as it is in heaven," the eternal Veda declares यद् भद्रं तन्न आसुव. If Christ speaks of the strait gate and the narrow way and the wide gate and the broad way, the Upnishada speaks of the प्रेयस Path and the श्रेयस path and of the difficult road which may be compared to the sharp edge of the razor. Christ says "But I say into you that ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. Love your enemies, bless them that curse, do good to them that hate and pray for them which despitefully use and persecute you." In the Rigveda (41-8) we read:—

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मा वो घ्नन्तं मा शपन्तं प्रति वो चे देव यन्तम् सुम्नै द्वि आविवासे ॥ ऋग्वेद मं० १। सूक्त ४१ । मन्त्र ८ ॥

"Do not return a blow by a blow, nor a curse by a curse, neither a base trick, mean craftiness, ambitious greed and cruel lust by an act of the same wicked nature; but always shower blessings in return for blows and curses and low, mean wicked, evil deeds."

The Vedic Law of Karma and Compensation was preached by Christ in the following terms which are not in the least susceptible of a dubious interpretation:— "Till heaven and earth pass one jot or tittle shall in no wise pass from the Law till all is fulfilled. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter the kingdom of heaven. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

The fatherhood of God, the sonship of man, and the moral government of the universe, as taught by Christianity are only imperfect reproductions of what the Vedas and the Shastras teach.

(i) Fatherhood of God. In the Rig Veda (1–9) we read:—

सनः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वानः स्वस्तये ॥

O Omniscient Lord ! Even as a *father* imparts knowledge to his child so do thou enlighten our understanding so that we may acquire means of happiness.

(ii) Sonship of Man:—

In the Yajur Veda we read:—

शृण्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः

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O children of Immortal God, listen! Just as the beautified souls have attained to salvation by prayer, so do you.

(iii) Brotherhood of Man.

In the Rig Veda we read:—

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् । देवाभागं यथापूर्वे संजानाना उपासते ॥ ऋ० अ० ८ । व० ४९ । मं० २ ॥

समानीव आकूतिः समाना हृदयानिवः समानमस्तु वो मनो यथा वः सुसहासति ॥ ऋ० अ० ८ । व० ४९ । मं० ४ ॥

O men! Do you walk together in the path of duty, do you discuss measures for your welfare harmoniously and peacefully in councils and public meetings, do you combine together to increase your knowledge, do you follow in the foot-steps of learned men.

O men! Let your energies be directed to the promotion of the good of all mankind. Let your relations with all fellow men be characterised by love and harmony and your hearts beat in unison with all human hearts. Do you promote the equal good of all.

The Veda goes a step further and declares in umistakable terms the brotherhood of all sentient beings.

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे (यजुर्वेद)

May I regard all creatures with eyes of a friend. My we all live knit in bonds of love and friendship.

(iv) Moral Government of the Universe.

तेजोऽसि तेजो मयि धेहि । वीर्य्यमसि वीर्य्यं मयि धेहि । बलमसि बलं मयि धेहि । ओजोऽस्योजो मयि धेहि । मन्युरसि मन्युं मयि धेहि । सहोऽसि सहो मयि धेहि ॥ य० अ० १९ मं० ९ ॥

Lord! Thou art glorious. Let my heart be filled with glory! Thou art the ocean of strength. Arm me with strength. O Lord thou art the source of power. Inspire

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me with power! O Lord! Thou art the embodiment of righteous indignation! Do thou fill my heart with righteous wrath. Thou art the embodiment of fortitude! Do thou steel me with fortitude.

The chief claim of Islam to the gratitude and recognition of the world is the preaching of the Unity of God in clear and unmistakable terms. The prophet fearlessly, without equivocation and without mincing matters declares in chapter CXII of the immortal Alkoran:—"Say God is one God, the eternal God, He begetteth not neither is He begotten and there is not any like into Him." Bold and clear though this enunciation is, it is neither bolder nor clearer than that embodied in the following verses of the Vedas and the Upnishdas.

"God is neither two, nor three, nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten. He is one who watches over animate and inanimate creation. He pervades all and is forbearing. He is one, verily He is One. Decidedly he is one" (Atharva Veda 13, 4.)

"Let him attain the Lord who is free from grief, free from subtle body, free from smallness, free from dense body, the Purifier not tainted by sin. He creates the objects really and truly, from eternity. He is wise and omniscient, the ruler of all intelligences, the best of all and self dependent."

(Yajur 40-18.)

"The unchanging Pranava is the causeless, the inmost, the uttermost, the uncreate and the changeless."

(Manduka Upnished IV. 4)

"In Him are woven the heaven and the interspace and the mind also with all the senses, know him to be the one support of all, the Atman."

(Mundaka 11. 11. 5.)

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I think I have made it pretty clear that the lofty principles of all the great religions of the world are Vedic Principles and have existed from eternity. It is not meant to infer that no religion except the Vedic has served any useful purpose in the evolution of human race. Each one of these religions had a distinct mission and was sorely needed at the time that it was promulgated because a particular aspect of the Vedic Dharma having passed out of human recollection required to be emphasised. In the dark ages when the Vedic sun was concealed from view by dark, thick and over hanging clouds of *Vammarg*, when the worship of Bacchus, Shivlinga, Mammon, and Hebe took the place of the contemplation of Soham Asmi, Ahmi, Ahmi Mazda or I Am That I Am. Zoroaster, Buddha, Christ, Mohammad, Nanak and Kabir did splendid work, and being stars of the first magnitude adorning the firmament of thought did much to guide the benighted pilgrims in their peregrinations and showed them, though necessarily imperfectly, the way to their ultimate destination. For this these mighty men deserve the gratitude of all true Aryas. Bhagwan Dayananda completed the work initiated by these great men by guiding humanity back to the source of illumination, the Veda, at which all the rush-lights and torches held by these sages had been lighted.

The Vedic religion is not only a creed but also a polity. At present the civilised world is suffering from the throes of social unrest. The rich are becoming richer and the poor are becoming poorer. There is a struggle between the capitalist class and the labouring classes—the *haves* and *have-nots*. The *haves* have the power and they are shutting out the *have-nots* from all participation in the blessings of life. As already pointed out above, education itself being costly is strengthening the position of the haves and perpetuating the vicious tendency of modern civilisation. Various remedies have been proposed. Socialism is one of them but all thoughtful people recog-

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nize that socialism in its extreme form means the break up of the family, the state—control of all activities and the consequent loss of all initiative, the reduction of human being to heartless automatons moved by mechanical force rather than by motive force, the abolition of personal property, the sameness of artificially created conditions, and a denial or rather forcible deprivation of all the reward to which superior intellectual powers and moral qnalities entitle-Nor is the recognition of the principle of social equality of all, whether fools or wise men, knaves or saints, and the participation of all men in the work of Government in any way better than plutocracy towards which the West is now gravitating. Says an eminent philosopher :—"It is bad to be oppressed by a minority, but it is worse to be oppressed by a majority. For there is a reserve of latent power in the masses which if it is called into play, the minority can seldom resist. But from the absolute will of an entire people there is no appeal, no redemption, no refuge but treason." The remedy which the Veda proposes is the establishment of Brahmanical predominence in society that is the concentration of power in the hands of learned, impartial, righteous men who have resolved to consecrate their lives to the service of their fellow-beings, have voluntarily chosen a life of poverty and are, therefore, best fitted to hold the scales even between the contending parties. When absolute justice will be done to both parties, this antagonism will disappear for it is the sense of unmerited wrong or the intoxication begotten of unearned power which suggests excesses and the perpetration of iniquities. The Veda teaches that the standard of honor and respectability should be learning and character and not wealth, that a knave in broad cloth is no better than a knave in rags, and that a Brhman is a Brahmin and deserves homage even though his couch consist of the hard crust of mother-earth.

The visible marks of respect should be paid not to imposing worthlessness but to character and spiritual

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power. The chief benefit that will accrue from this radical change in the conception of the standard of honor and respectability will be the taking away of power from the grasp of greedy, grabbing, grasping and grandiose plutocrats and the vesting of it in men of the purest character and the fewest material wants—men who will raise the dignity of poverty and make it an enviable state.

These men will have no motive for abusing it or for excluding any individual with brains, capacity and will from facilities for the improvement of his position and the elevation of his status on the ground of indigence. This principle embodied in the welknown verse of the *Purush Sukta* ब्राह्मणोऽस्य मुखमासीत etc was preached to mankind in the beginning of creation and on the basis of it the ancient sages and philosophers built up a magnificient social polity which will be the wonder and admiration of humanity till the day of dissolution. They worked out all the multitudinous details and framed laws for the guidance of society which without the intervention of socialism—the riotous dethronement of reason and the direct and flagrant contradiction of the basic principles of human nature and the dominating impulses and undeniably powerful instincts of humanity—efficiently secured the state from the perils of plutocracy, theocracy, mobocracy, ochlocracy, and autocracy. The supreme power resided in men of intellect, character and tried moral worth who were rescued from the corrupting influence of greed and avarice by the injunction that they were to keep aloof from filthy lucre and sordid pelf. The Yajur Veda says :—

इमन्देवा असपत्नꣳ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानरी ज्यायेन्द्र स्येन्द्रियाय ॥

"O Ye learned men and virtuous! Proclaim that man with one voice your king—the President and Head of the State who is just, impartial, well educated, cultured and friend of all. In this way alone shall you attain universal sove-

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reignty, be greater than all, manage properly the affairs of the state, obtain political eminence, acquire wealth and rid the world of its enemies."

So the selection of the head of the state ought to rest with "learned and virtuous men" (devas) and not with the hydra-headed monster whose caprices, humors, and eccentricities have been responsible for so many tragic and doleful events in human history and are answerable for much of the misrule, confusion and anarchy disgracing many democratic states or with the "multimillionaire" controlling the magnificent "fourth estate" and floating bogus companies, sucking human blood and carrying on cheating on an extensive scale, without any fear of public censure, because the watch dogs of the state, the custodians of its morality and the guardians of its conscience, are lying at his feet chained and leashed, at times snarling and growling and pulling faces of comic fierceness but never barking deep and loud. In ancient India laws passed by the popular chamber were not referred to an assembly consisting of aristocrats of birth and titled nobodies whose only qualification for participation in legislation was the accident of birth nor were they decided by a resort to the referendum which is a high sounding term for appeal to the mob—the most vacillating and the least reliable element in society. They were revised by an assembly of righteous men who were well versed in Vedas, led pure and blameless lives, and consecrated their energies to the noblest ends (vide Goutam Sutras XI-19-24.)

The ultimate judicial and legislative authority was a Sannyasi that is a learned and virtuous cosmopolite of world-wide sympathies and a personification and apotheosis of altruism. National laws were thus preserved from the taint of racial bias.

The distribution and adjustment of economic forces was also equitable and rational. Those who tapped the

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agricultural and industrial resources of the country were permitted to enjoy a lion's share of their earnings—they had of course, to contribute to the maintenance of the Brahmanic, the Military and the Shudric elements of society without whose active co-operation they could effect nothing. But those who were unwilling or ill qualified to expend their money with a view to promote trade and industry and thus increase the working capital and wages fund of the community were not permitted to inherit enormous wealth or big estates or if the patrimony had already descended to them were deprived of it by the state. The following questions from Swami Dayananda's Light of Truth" will make our meaning clear.

"(Question)—Supposing a family has only one child and that enters into a different class, who will then look after the old folks? Besides, the family line will die out. How would you provide for such cases?

(Answer)—Neither will the old people be neglected, nor will the family line come to an end, because the state—the political and educational assemblies-will provide them with children of their own class in exchange for their own children, hence, there will be no confusion or chaos in the society."

Again "By the application of this law each class, being comprised of individuals who possess all the qualifications that are necessary for admission into it, is kept in a state of unadulterated purity, that is to say no Kshatriya, Vaishya or Shudra is allowed to enter into or remain in the Brahman class. Similarly Kshatriya, Vaishya and Shudra classes also remain unadulterated."

To some ears this may sound unnatural, but thoughtful people must admit that the adoption of this principle provides the only rational solution of the social problem—the only escape from the licentious use of wealth against which socialism is a protest.

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Thus we see that whosoever becomes an Arya loses nothing, all that was ennobling in his old faith he enjoys again in Vedicism with a conciousness of perfection super-added. He finds that this eternal religion satisfies all the spiritual yearnings of humanity, is in harmony with science, teaches the only way in which antagonism between capital and Labour can be converted into healthy co-operation for the well-being of the common wealth, promotes internationalism and knits together entire creation in bonds of affection. The Arya Samaj has a special claim upon the people of Aryavarta for its religion represents the genius of Aryavarta and stimulates healthy nationalism by pointing to the glorious and magnificent past of the country as the golden age which it is desirable to revive. The development of the national consciousness must proceed *pari passu* with the progress of the Vedic Dharma. India can not start on the path of self-realization without realizing its glorious possibilities and that the history of the Vedic Dharma alone can reveal.

Ladies and gentlemen!

I confidently look forward to the day when the genius of Aryavarta will have made a world-wide conquest and a conference of Aryan missionaries from all parts of the civilized world will assemble in this holy city where the Ganges, the Jamna and the Saraswati meet in sisterly embrace and chant in melodious tones the Vedic hymns which briefly state the supreme lesson of Revealed Learning

द्यौः शान्ति रन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्ति रोषधयः शान्तिः वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳ शान्तिः शान्तेः शान्तिः सामा शान्ति रेधि। यजुः, ३६,१७

"Peace and harmony be among the bright, heavenly bodies, peace be in midspace, peace be on earth, peace and harmony be everywhere in the watery, mineral and aerial worlds, peace be throughout the vegetable and the

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animal kingdoms, peace and harmony be among all the natural forces and agents that constitute this vast expanse of the universe, peace and harmony be established throughout the limitless world; peace be all and everything everywhere, peace, aye nothing but peace:—and this universal peace and harmony be also ours!"

"To whom is glory justly due?
To those who pride and hate subdue,
Who'mid the joys that lure the sense
Lead lives of holy abstinence.
Who work not, speak not, think not sin
In body pure and pure within!
Whom avarice can ne'er mislead
To guilty thought or sinful deed.
To whom the world with all therein,
Dear as themselves, is more than kin.
Who yield to others wisely meek
The honours which they scorn to seek.
Who toil that rage and hate may cease
And lure embittered foes to peace".

(Mahabharata)

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THE SPIRIT OF MODERN CIVILISATION.

——:o:——

I

Man is distinguished from other animals by his overweening self conceit and his aggressive attitude towards sub-human races inhabiting our planet. Hence a philosopher summed up his experience of humanity in a memorable dictum: "Mankind is a damned rascal." On the other hand, man has defined himself as the "paragon of creation" with a curious obtuseness concerning facts. Darwin, however, tried this over estimate out of him, by shewing that man was not a fallen god but a promoted reptile by pointing out that the effective mechanism of evolution was discernible in three well ascertained facts: in the struggle for existence among organised beings; in the survival of the fittest; and in heredity. For thus disturbing the intellectual complacency of untold ages, Carlyle was pleased to term him an "apostle of "dirt-worship" and as late as in 1885 Dr. Lee condemned Darwin and his followers as being the "gospellers of the gutter." It is even so since the world began:—

"A man is thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his race
Is wiser than his time."

But, it will be asked, Bacon says: "Man is the god of the dog" Let us examine the facts of the case with judicial impartiality. If man be a masterpiece of God's creation, where are the works which prove him so? If every man has the divinity within him, why are the majority of men so corrupt and malignant? If the history of man be the history of God in human nature, why is it little

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else than one tissue of blood, falsehood and low sin? I think, we might far more plausibly start and defend the hypothesis that man *is* the devil, and that his history has hitherto been but a long development of diabolism. And, in proving this, we might avail ourselves to great advantage of Quetelet's tables, which demonstrate the significant fact that certain works of a rather infernal character, such as murder, arson, rape, re-appear in steady and mathematical succession, and no more than summer and winter, seed-time and harvest, are ever to cease. The presence of such an eternal law would go far to prove that man was an immutable and hopeless child of hell.

I shall now turn my attention to the progress of civilisation. "No one," says Sir John Seely, "can long study history without being haunted by the idea of development, of progress. We move onward, both each of us and all of us together." Let us, in the first place ascertain whether our progress is like the erratic phantasm of a dream or is a sort of a solemn march predetermined by the immutable laws of destiny: An eminent historian remarks:-

"The life of individual man is of a mixed nature. In part he submits to the free-will impulses of himself and others, in part he is under the inexorable dominion of law. He insensibly changes his estimate of the relative power of each of these influences as he passes through successive stages. In the confidence of youth he imagines that very much is under his control, in the disappointment of old age very little. As times wears on, and the delusions of early imagination vanish away, he learns to correct his sanguine views, and prescribes a narrower boundary for the things he expects to obtain. The realities of life undeceive him at last, and there steals over the evening of his days an unwelcome conviction of the vanity of human hopes. The things he has secured are not the things he expected. He sees that a supreme Power has been using him for

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unknown ends, that he was brought into the world without his own knowledge, and is departing from it against his own will.

A philosophic inquiry into the spirit of modern civilition cannot dispense with a close study of primitive races. Many of the "survivals of the barbaric past would be so many enigmas did we not reject the so-called *de minimis non curat* hypothesis, since, as Nicholson points out, in ideas as in creatures the border lines of species is often more important.* Moreover, we are, vastly less civilised than we think we are. "Nations have, as it were, very stiff joints. They do not easily learn a new kind of movement; they do what their fathers did, even when they think themselves most original." As Mr. Woodrow Wilson points out. Men still carry their brides on wedding journeys, although the necessity for doing so ceased with the practice, once general, of stealing a bride. "Good blood" still continues to work wonders, though achievement has come to be the only real patent of nobility in the modern world.† In this way to understand the laws and customs of civilised societies, it is indispensable to see the savage in his native haunts and to taste of his philosophy and disposition. To mention a few instances, Gilbraith says of the North American Sioux:—

"They are bigoted, barbarous, and exceedingly superstitious. They regard most of the vices as virtues.

* "Man is in truth ever the same; even when the direct succession of cause and effect does not come in, we see that in times and places most remote from one another like events follow upon like causes.....If we are asked what is the use of studying the events and institutions of times so far removed from our own, let us answer that distance is not to be measured simply by lapse of time, and that those ages which gave birth to literature and art, and political freedom are, sometimes only by analogy and indirect influence, sometimes by actual cause and effect, not distant but very near to us indeed.....In this way we can convince the unlearned and unbelieving that our studies are not vain gropings into what is dead and gone." Freeman

† "The leaving of men to have their careers determined—by their efficiencies, we may call the principle of change in social organisation."—Herbert Spencer.

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Theft, arson, rape, and murder are regarded by them as the means of distinction. The young Indian is taught to regard killing as the highest of virtues. In their dances and at their feasts, the warriors recite their deeds of theft, pillage, and slaughter as precious things; and the highest, indeed the only, ambition of the young brave is to secure "the feather," which is but the record of his having murdered; or participated in the murder of some human being-whether man, woman, or child, it is immaterial" (vide Ethnological journal 1869)

"Conscience does not exist in East Africa, and 'repentence' simply expresses regret for missed opportunities for crime. Robbery makes an honourable man; and murder, the more atrocious the crime the better, makes the hero," (*vide* Burton. *First Footsteps in East Africa.*)

"I have never found a native of Central America, who would admit that there would be any harm in lying, and when one native has succeeded in cheating another, however gross or infamous the fraud may be, the natives will only say :- "What a clever fellow!" (Vide-Herbert Spencer *Principles of Ethics Vol.* I.)

In speaking of the Dakota Indians, Burton declares that "the warrior is so lazy, he will not even saddle or unsaddle his pony, and he would rather die than employ himself in honest industry." (*Ibid.*)

Indian husbands! don't read!—The Kaffir considers his wife to be his ox—a being whom he has bought and paid for, and whom he has a right to compel to work. (*Vide.* J. Howard Moore-The New Ethics).

Among the Eskimos, "it is considered a great mark of friendship for two men to exchange wives for a day or two." *

* In this connexion it is amusing, if it were not melancholy to read the opinions held by some of the *most* highly civilised nations of Europe:

Babel, the German Socialist Leader said:—

Man and woman being animals, can we talk of matrimony on indissoluble

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After a somewhat elaborate investigation, Professor J. Howard Moore gives the following as his deliberate opinon about mankind:—

"Instead of the highest, man is in some respects the lowest, of the animal kingdom. Man is the most unchaste, the most drunken, the most selfish and conceited, the most miserly, the most hypocritical, and the most blood thirsty of terrestrial creatures. Almost no animals, except man, kill for the mere sake of killing. For one being to take the life of another for purposes of selfish utility is bad enough. But the indiscriminate massacre of defenceless innocents by armed and organised packs, *just for pastime*, is beyond characterisation. The human species is the only species of animals that plunges to such depths of atrocity. Even vipers and hyenas do not exterminate for recreation. No animal, except man, habitually seeks wealth purely out of an insane impulse to accumulate. And no animal, except man, gloats over accumulations that are of no possible use to him, that are an injury and an abomination, and in whose acquisition he may have committed irreparable crimes upon others. There are no millionaires—no professional, legalised, life long kleptomaniace-among the birds and quadrupeds. No animal, except man, spends so large a part of his energies striving

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bonds? Plainly no. The woman always remains free, as the man ramains always free." "Marriage as we know it is merely one of the many unwholesome fungi. that grow out of the reeking, rotting corpus of private property, and it would not be difficult to concefve a sexual order infinitely more angelic." (*Vide Davidson-Gospel of the Poor.*)

"For the first time sinee the world began, woman will iu every respect be the equal of man. She will be the guardian of her own honour, and marriage will assume an entirely novel character. All unions will be the unions of affection and esteem, and children, as of eld, will primarily be the children of the mother. Her right to select the father of her own children is absolute. In such a society all children will be equally "legitimate," and the seventh commandment will become practically obsolete because the economic circumstances in which it was formulated will have passed away." (*Vide. Davidson The Old Gospez and the New.*)

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for superiority—not superiority in usefulness, but that superiority which consists in simply getting on the heads of one's fellows. And no animal practises common, ordinary morality to the other beings of the world in which he lives so little, compared with the amount he preaches, as man. *

Let us be honest. Honour to whom Honour is due. It will not emaciate our glory to recognise the excellence and reality of others, or to come face to face with our frailties. We *are* our brother's keeper. Our brethern are they that feel. Let us universalise. Our thoughts and sympathies have been too long wingless. The universe is our country, and our kindred are the populations that mourn. It is well—it is eminently well, for it is godlike—to send our magnanimity to the dusts and the deeps, our sunrises to the uttermost isles, and our charity to the stars.....

"Self-knowledge, self-reverence, self-control
These three alone lead life to sovereign power;
Yet not for power, that of itself would come uncalled for
But to live by rule, acting the rule we live by,
Without fear; and because right is right,
To follow right were wisdom, in the scorn of consequence."

(Tennyson.)

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* Ruskin once said: "We shall be remembered in history as the most cruel and therefore the most unwise generation of men that ever troubled the earth; the most unwise in proportion to their sensibility, the most unwise in proportion to their science. No people understanding pain ever inflicted so much: no people understanding facts ever acted on them so little."

The definition of man as it appears in the dictionary of the donkey probably runs something like this: "*man* is an animal that walks on its hind legs, invents adjectives with which to praise itself and displays its greatest utility in proving that all sharks are not aquatic."

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THE IDEA OF A PLAGUE MISSION.

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Activity is, everywhere and in India specially, the order of the day--activity in the cause of humanity and activity in the service of one's own country. The woes of the earthly life are numerous, and more numerous are the woes of the Indians. The friends of humanity and the friends of India alike see the troubles and hit upon some expedient or expedients which they think are so many steps towards the alleviation of these miseries. These are all good and will continue to be good, because and so long as they are inspired from within and sincere, they all tend to one object and point to one goal. Only the points of view from which they are conceived are different. They naturally strike us one after the other, as the different sides of the picture are successively brought to our view—political, social, educational, moral, religious and so forth.

So without in any way depreciating the value of any of these activities, it is proposed here- in to draw the attention of our leading men to another pressing need of our times. And without further lengthening our introduction, we may at once call it to our minds by means of the ominous name, "the Plague".

The havocs caused by this fell epidemic are too well known to be reminded. It has swept away millions of men from this unfortunate land, and snatched away our dear countrymen and brethern from our midst. And yet it knows no decrease, defies all attempts at checking it and does not yield to any sort of treatment.

But these are not its worst features, for the most lamentable of its consequences are the want of sympathy

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and the estrangement of man from man that have resulted from its appearance. As soon as an epidemic breaks out anywhere, struggle for existence of the worst kind ensues. They leave their parents, brothers, children, and all, and run for their lives. As soon as a man is caught in the clutches of plague, he is given up for dead, and those to whom he was very dear and near abandon him and fly to where they think death will never over-come them. (It may be remarked that it is not the intention here to condemn the practice of vacating a plague infected area, but what is condemned is the spirit and manner in which the act is done.) They do not even go near a plague patient, to say nothing of treating him with medicines, giving him satisfaction and nursing him. The doctors avoid attendance upon a plague patient,, and each and every individual shuns him, and when a person dies of plague, his dead body is allowed to go to the dogs and not even cremated. This adds to the fatality of the disease and the horrors about it are unduly magnified.

And herein lies the root of of the great mystery why plague is regarded as a disease without any medicine. while, in fact, remedies do exist which if properly administered will produce the desired effect in a great number of cases.

A little experience of one plague season or two in any locality will enable one to see how it all takes place. A person falls ill. Most of his relatives leave him as soon as he develops the symptoms, and even before that. A man or two who remain attendant upon him, are at once puzzled and do not know what to do. They go to a doctor and request him to see the patient. But the doctor demands a "protective" fee, and the matter ends there. The most that the doctor does is to keep that man at a distance for fear of infection. and withot letting him give the full details of the patient's case, gives him a few dosees of the plague

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mixture which he has ready with him and send him off. But neither the doctor cares to learn how the patient is, nor has the patient's 'friend the encouragement of going to the doctor again. In the meantime the attention of the patient's' friends is drawn to some local quack, whose only qualification is that he has the courage enough to approach the patient and feel his pulse, and they invariably resort to him. The fate of the patient is thus sealed and recovery becomes impossible.

A liitle reflection would thus enable us to gather from this that what is required most in fighting the plague is not so much Allopathy or homeopathy but sympathy This is the key, as it were, of the problem. There have been commissions of enquriy into the plague, there have been medical Boards and Research committees for investigation into the causes and prevention of it, there have been Resolutions of the Govt. of India and the various Local Governments on the subject and last but not the least there has been a resolution in the All India Unani and Vaidic Tibbi conference for instituting a research about plague. But all these can be of no avail, unless, there is present the electric current of sympathy. So it is a matter of urgent necessity that the next battle against plague should be fought on this ground, at as early a date as possible.

It would at once be seen that practical sympathy can be meted out to a plague patient and his friends in two ways:—

(1) By consoling them, encouraging them and cheering up their spirits.

(2) By giving them medical aid, nursing the plague patients, and giving their friends all the facilities requisite for an efficient nursing and keeping the latter immune and safe from catching the contagion.

And the question arises, how and through what agency to bring this theory into practice.?

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It is an attempt to solve this question that this paper has been written, and it is, consequently proposed that a mission be formed by some self-sacrificing public body or public spirited men, whose sole aim should be to extend a helping and sympathetic hand to those afflicted with the plague. The working of the mission should be in some such a way as this:

(1) It may be called a mission for the relief of persons suffering from plague.

(2) A number of capable, intelligent, hardworking and self-sacrificing men should form themselves in a body, whose combined object and effort should be for the good of the Indians and humanity.

(3) Among these a sufficiently good number should be medical men, preferably experts in the treatment of plague.

(4) All these should be formed into several branches, each branch to be assigned to one or more centres of plague, as the number of the branches permit. These centres might consist of districts or cities as the case may be.

(5) These doctors should have a good and well-paid menial and nursing staff about them, and be provided with a copious supply of well tried plague medicines and appliances.

(6) At each centre a healthy site be chosen aloof from but not at an inaccessible distance from the habitation, and a spacious and well-ventilated building be constructed there to accomodate a good and well-equipped indoor and outdoor dispensary.

(7) The business of these branch societies would be that, as soon as they learn of the out break of plague at any place within their jurisdiction, they should reach the spot, offer their help to the people

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afflicted, giving them necessary instructions and advice how to protect themselves from an attack, attend upon a patient by his bedside, give medicines, preventive and curative, encourage the people to facecalamity manfully, extend hope of recovery to the patients, inspire trust in God, nurse them at their home or in the wards, give diet and clothing, and and so forth. Their work may extend to places outside their jurisdiction if necessary and possible.

(8) All this help shall be rendered free of all charges, in the first instance, especially to the poor. It should be made optional with the patients and their friends to make any payments or grants in aid of the mission they like.

(9) These branch societies will try to make themselves as popular with the people as possible, and to cooperate with the local administration as much as may be consistent with their aims and and purposes.

(10) These branch societies will be guided and controlled from one central association and fed from one central Fund.

Such is an out-and-out rough outline of a scheme which, it is hoped, will be found very useful if properly and earnestly worked. For we have only to look at the Christian medical missions to be convinced of the enormous good which has resulted to the sufferers from such missions, the secret of whose success lies in their self-sacrifice and philanthropy.

But for a proper working of this scheme what is needed is both men and money. And we have to see if these would be forthcoming.

As regards money, there should be no difficulty in getting it, for it would be a lamentable day for India and the

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Indians, if money could not be found for such a noble and philanthropic object while it would be lavishly spent upon exhibitions and kindred shows. We clamour for the education of masses, we want denominational universities, we demand political franchise, and are ready to stake our fortune upon them. But is not the health of the nation worth more than all these put together? Remember.

दरिद्रान भर कौन्तेय मा प्रयच्छेश्वरे धनम् ।
व्याधितस्यौषधं पथ्यम नीरुजस्तुकिमौषधैः ॥

The riches of the country cannot be better spent. And surely if the wealthy sons of India be appealed to there is no reason why funds more than one can spend cannot be obtained.

The question whence to get the men is more difficult. The work of the mission is full of danger to the lives of the workers. It is not the work of speaking from the platform or of lecturing from the school masters chair, but of throwing oneself headlong into the flames of a raging epidemic. So few will care and dare to join it who are not martyrs at heart.

Now is it possible—(for there is no question of its being a difficult matter)—to find such selfless men?

In the present state of our country and countrymen, we may safely say that such a thing is within the pale of practical politics. For, we have had men who would not hesitate to sacrifice their lives for what they in their own way have considered to be for the good of the country, and who have not feared, either the prison or the gallows, only if it be in the cause of their mother-land. And of such man it might fairly be asked whether it would not be a nobler death to die while nursing a dying brother, than to die at the hands of an executioner under the sentence of a court for a deed which is a truly infernal sin, whether it would not be more pleasing in the eyes of men and gods to die while attempting

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to save those for whose good we have been establishing national universities and holding national congresses, than to be hanged by the neck till dead with hands all red with the blood of a few innocent ladies or a few kind and just Government officials, all our fellow-creaturs and some our own countrymen. Surely their intelligence, energy and patriotism would be better employed and displayed in this than in making bombs for adding one more misery to the already miserable world, and they would not only be saved from doing a positive evil but also have the satisfaction of having done a positive good. This would thus be one source whence to get suitable men.

Then again a fairly large number may be recruited from the Sadhus. That venerable countryman of ours, Rai Bahadur Lala Baij Nath has given considerable thought and care to the problem of reclaiming these folk, and he will, it is hoped, approve the idea of employing these men on this work. If these men are once made to realize the immense good that they as a class are capable of doing and the great earthly honour and heavenly reward which they will achieve in consequence, they will acquire a taste for it and give their lives to the mission willingly.

And lastly, a number of men might be attracted to it by the nobility of the mission itself.

Some men might be inclined to question the necessity of the people bothering themselves about plague, and to urge that it is the business and the duty of the Government to take action in the matter. Without discussing the merits of the objection, and even granting that the Government should in the first instance carry out a campaign against plague and provide for its cure, it may at once be said that the Government, with all its best intentions, cannot accomplish what the people by themselves can. For the former cannot bring to the scene of action such selfless workers as the latter can. The Government men

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with certain honorable exceptions, would work for gain, rather than for the good of humanity with sympathetic motives; while, as has been so often repeated above, it is sympathy and fellow-feeling which are more in demand in dealing with plague.

So it would be a better policy to take such a business out of the hands of the Government rather than to put it back into theirs. Only, if necessary, help may be taken from the Government for the success of the mission, and, it is hoped that it will not be denied if reasonable and reasonably demanded.

These are a few suggestions ventured upon a peculiarly critical problem, with a view and under an honest belief, that they will be discussed in an earnest and friendly spirit in some more well-informed and capable circles, and will be given practical shape if approved.

It now remains only to express a hope that lead in the action may be taken by the Arya Samaj. Missions like the one suggested in this paper acquire a peculiar sanctity and force if associated with some religious order. The Arya Samaj has a special aptitude for the task. It is a religious order with pretensions of broadest sympathy, and a missionary body besides It can rightly boast of having given to the world some of its greatest martyrs—martyrs in their own sphere of action. The sixth principle of the Arya Samaj enjoins upon all the duty of doing "good to the world by improving the physical, spiritual and social condition of mankind." The Samaj has a knack of doing things by themselves quite independent of any exterior help. It would, therefore, be not too much to expect that they would display the same courage and readiness in this undertaking as well. But it would be no less creditable to them if they succeed in making others to operate with them.

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THE ETHICAL FOUNDATIONS OF SOCIETY AND THE ARYA SAMAJ

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I

(A paper read on the occasion of the last anniversary of the Benares Arya Samaj held on the 4th, 5th and 6th of January 1911).

DIFFERENT INTERPRETATIONS OF HISTORY.

Whenever an Indian of a religious bent of mind turns his eyes upon Western Civilization, he looks with dismay at its materialistic aspects. But when he studies its origin, development, growth and expansion, he finds to his utter surprise that this superficially materialistic structure stands upon deep psychic foundations, that the builders of this civilization were not swayed by materialistic tendencies and that the materials utilized are wholly moral and religious. However, if he seeks a support for these views in the works of western philosophers he is totally disappointed. It is no doubt a wonder of wonders but is all the same a fact that even great men under whose very eyes this civilization is growing, somehow or other mistake its nature and causes. On studying their works he finds himself borne down by an unbearable weight of the materialistic conception of History: elaborated either by Economic sociologists like Rogers and Patten of England, Loira of Italy and Marx and Engels of Germany; geographical sociologists like the well known Mr. Buckle, or biological sociologists like Mr. Herbert Spencer. All these attempts to explain away the origin, existence and workings of ethics, morality, religion, law and politics on the basis of economical, geographical or biological forces, that is,

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on the basis of the external forces of nature and mind but not upon that of the internal disposition of the soul.

One great defect common to all these three systems of interpreting history is that they are all fatalistic—resigning man to his destiny they take away the springs of action and reduce the workings of human will and God-given powers to a non-entity. They totally ignore the fact thatthe power of man is not only to lessen and alleviate his suffering but also positively to enhance the sum total of his happiness. If it is not in the power of man to transform his environments, rise above the material impediments and further his good by utilizing the forces around him, *it means that all this civilization has spontaneously grown up through the operation of natural laws while men have been sleeping all along.* That this view is an abnormal result of partial habits of research, is evident. *All civilization is artificial, the result of man's efforts, his art, skill, industry and labour* which are different in different ages and communities and hence so vast a difference between the present Oriental and Occidental civilizations. Do not forget that

The old and slow biologic method of organic or structural development has been superseded by the new and rapid anthropic method of transforming the environment and adapting it to man.

Gentlemen! In opposition to the above mentioned sociologists, I have offered an *ethical interpretation* of the economics of industry and commerce, law and politics, have attempted to determine the precise role that morality or religion plays in social phenomena by tracing the rise and fall of nations like the Romans, the Greeks and the Indians to the growth and decay of moral and religious forces, and lastly have focalized some expressions of great authors to strengthen my views on this point.

Gentlemen! We are in a transitional period and there can be no denying the fact that the inspiration of

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awakening has been received from the West. The contact of western Civilization has, contrary to all expectations produced a marvellous effect on this dreamy, lethargic and conservative India, stimulated many new wants and desires and created feverish agitation and active restlessness throughout society at large, manifesting itself in the establishment of banks, giant factories, railways, joint-stock companies of a thousand kinds, and so on.

In our feverish imitation of the west we are likely to mistake the shell for the kernel, the externals of this civilization for the internal forces and under-currents that are secretly working it out, developing and perfecting it and purging out its redundancies.

In this paper I have taken upon myself the arduous task of revealing to you the psychic foundations of society, of appealing to you that you should not repeat the errors into which many of the Westerns have fallen, that you ought to pause in your restless activity, focalize your resources, organize them to the best of your knowledge and thus place yourselves on the right track. That this essay is full of defects, of which no one is more conscious than myself, that it is unadorned with those flowers of rhetoric with which audiences in this city are wont to be entertained, that the subject chosen is a little out of the way, not generally discussed in public, will not, I trust, diminish its utility.

MORALITY AND RELIGION DEFINED.

Morality is the relation of man with man, while religion expresses the relation of man with God or some other Supernatural power. Man is a social being. He can not live without his fellows, that is, he can not live without morality, for, as Prof. Nicholson, says "life without some kind of morality is madness or imbecility." Morality is a primary want and primary wants can not be substituted. 'Religion

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furnishes a spiritual basis for morality. The ethical *ought* cannot be derived from the observation of what is or what has been. All great advances in morality have begun with conflicts with common opinion and practice; *what ought to be continually transcends what is*; equally as regards the most advanced civilizations and the highest minds of individuals the actual always falls short of the ideal."

That conscience, intuition or the artificial standards of morality like the utilitarian one of the 'greatest happiness of the greatest number,' cannot be the ultimate standard of morality, of the relation of man with man, is so obvious in this age of general enlightenment, that I need not discuss their deficiencies. In the absence of any artificial ultimate standard we are forced to look to some Divine Message and that can be no other than the Vedas which are the oldest books in the library of man and which cannot be proved unscientific, irrational or fit only for the first stages of civilization. Lord Krishna advises Arjuna to make the scriptural Law the sole guide of his life.

तस्माच्छास्त्र प्रमाण ते कार्य्या कार्य्यव्यस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्त कर्म कर्तुमिहार्हसि

Therefore, Dhananjaya, the Scripture, *the Veda, is thy authority in deciding as to what ought to be done* and what ought not to be done. Now, thou oughtest to know and perform thy duty as laid down in the scriptural law.

Thus, gentleman, if I can prove that morality and religion form the foundations of progress and civilization it would be clear that in the future when men's minds are open to readily receive truths, the Vedic Religion will be embraced by humanity at large. Buddhism, Mohammadanism, Hinduism and *Christianity have failed to satisfy*

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mankind but I am confident that the Vedic church instead of fearing and persecuting Science as other churches have done in their impotency will "swallow science" and then evolve it out in a newer and more beautiful form, and thus assist in transforming the mundane and trans-mundane forces for the sons of God.

GROWTH OF MORALITY AND MODERN CIVILIZATION.

Gentlemen! let me first prove that Industrial regeneration depends upon the increase of morality.

Commercializations, industrialization, materialization, secularization or call it by any other name, *of morals is not on the increase but constantly on the wane.* Every day new proofs of the moralization of the secular and economic lives of nations are coming before our eyes. I will not mention what important changes in the fundamental *economic laws of demand and supply* have been wrought by the moral forces of the buyers and sellers. I will not dilate upon the stupendous effects of the *psychic doctrines of Liberty, Fraternity and Equality* upon the political and economic fabrics of European society. I have again no time to show you the merits of the various *systems of distribution and their moral foundation.* This much you know for certain that the present competitive system has led to iniquitious inequalities in the distribution of national wealth so that there have come to be seen gigantic extremes of riches and rags in soceity at large. I will not pause to show you the alterations that might be brought about between the *relations of the captains of industry and the labourers* by moral changes. Still again, I leave it to you to think how the *accumulation of capital depends upon the character of the individuals* themselves. Once more, I leave it to your imagination to work up the colossal superstructure of industry and commerce that has been raised by means of *credit alone, that*

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is, mutual confidence and honest fulfilment of the terms of commercial contracts. It was calculated by Sir John Lubbock that of business transactions to the amount of £. 23000,000 a very little more than ½% were effected by means of coin while the remaining 99-5% were all effected on a credit basis in England. The system of Credit may be taken as the criterion of the advancement of character in a country. For want of time, I intend taking up in this essay only three important questions from each department of economics and show how radically their right solution depends upon the moral and religious beliefs and practices of the various peoples. Those three questions are (a) the problem of increasing the wealth of a country. (b) The desirability of co-operation; and (c) the growth or prevention of population.

Now, gentlemen, to show you that commercial morality is actually on the increase, I can not do better than quote three well-known writers, Prof. Marshall, Sir H. Maine and Mr. Herbert Spencer.

Prof. Marshell in his Principles of Economics (chapt. I) has thus explicitly expressed himself on this point.

"*Man is not more selfish than he was.* The ties of family are in many ways stronger than before, family affection leads to much more self—sacrifice and devotion than it used to do, and sympathy with those who are strangers to us is a growing source of a kind ofdeliberate unselfishness that never existed before. Man was not more willing than he is now to sacrifice his own happiness for the benefit of others. *Man is not more dishonest than he was.* The opportunities for knavery are certainly more numerous than they were, but there is no reason to think that people avail themselves of a larger proportion of such opportunities than they used to do. On the contrary modern methods of trade imply habits of truthfulness on the one side and a power of resisting temptation to dishonesty on the other, which do not exist among a backward people."

Sir H. Maine, one of the greatest Jurists of the

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modern world, speaks thus of the advance of morality. (chapt. ix. 306-7 2d Edition) :—

"The disinclination of most men to regard morality as advancing seems to be especially powerful when the virtues on which contracts depend are in question. But the very character of the frauds shows very clearly that, before they become possible, the moral obligations of which they are the breach must have been more than proportionately developed. *It is the confidence reposed and deserved by the many which affords facilities for the bad faith of the few*, so that if colossal examples of dishonesty occur, there is no surer conclusion than that *scrupulous honesty is displayed* in the average of the transactions which, in the particular case, have supplied the delinquent with his opportunity"—

Herbert Spencer in his eassy on the Morals of Trade has analysed and revealed in words of merciless criticism the modern immoralities, dishonesties and frauds of commercial vampires. His unqualified condemnation of the malpractices by which trade is disgraced, may be adequately imagined from the following few lines.

"It has been said that the law of animal creation is—*'Eat and be eaten;* and of our trading community it may similarly be said that its law is—*cheat and be cheated. A system of keen competition carried on*, as it is, *without adequate moral restraint is very much a system of commericial cannibalism.* Its alternatives are: use the same weapons as your antagonists or be conquered and devoured."

Wearily treading with a heavy heart upon the sandy desert of this mercilessly destructive criticism one feels a sigh of relief when he suddenly comes upon an oasis of truth and sobriety, and reads passages like these:

"Are not these evils (commercial frauds) growing worse? Many of the facts we have cited seem to imply that they are. Yet there are many other facts which point as distinctly the other way. While the direct frauds have been diminishing, the indirect frauds have been increasing: alike in variety and number. And this admission we take to be consistent with the opinion that *the standard of commercial morals is higher than it was.*"

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Gentlemen! I have, rather contrary to my habit, indulged in long quotations but the importance of the case demands that the stupendous weight of unquestionable authorities should be brought to bear upon it to silence all ill-digested criticism and tone down the wild fanaticism of a few pessimists who cry down modern developments of morality. But be it also remembered that this statement does not imply that we have attained a nearly desirable stage in the advancement of character. Much remains to be done in this direction. Yet there is no doubt that economic development depends upon moral progress.

ILLUSTRATIONS OF THE GROWTH OF MORALITY.

Gentlemen! With a view to corroborate the above state ment and impress upon your minds the important truth, I present to you a few concrete illustrations.

The frequent appeals to justice made in modern legislative assemblies, the attempts to curb such national vices as intemperance, and licentiousness by means of temperance legislation, supervision of disorderly houses, repression of licentious theatres, tracts and pictures, the cultivation of pure public taste by means of art museums and picture galleries, the suppression of cock-fighting, dog-fighting and bull-baiting, the institution of statistics of crime and kindred matters for improving the moral status of the nations, the rapid growth of vegetarian societies, the lavish endowments for works of charity and mercy: these and many more developments speak for themselves and need no comment.

Again, the advancement of International morality is still more conspicuous by the establishment of Arbitration Courts like the Hague Tribunal for improving the morality of war, regulating its customs and limiting its area and interpreting matters relating to extradition, copy right, commerce and sanitary precautions.

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Then, again, the overwhelming influence of public opinion which is nothing but an outward expression of the feelings at heart, a tangible embodiment of the moral and religious views of men, is seen gathering force day by day and effecting such legislation in all countries as the abolition of slavery and slave trade even at the expense of twenty million pounds sterling to England, as the factory and child Labour Acts, the prevention of cruelty to animals, the giving of education and subsistence to the orphans, the dumb, the lame, the hunatic, the leprous, the old, in the shape *of Poor Laws Relief, Minimum Wage, Old Age Pensions and compulsory state Insurance of workmen*, the curtailment of the power of the monied classes by *the nationalization of land, a graduated income tax, and taxes upon inheritances*, and the enhancement of the opportunities of the masses by diminishing the hours and improving the conditions of work and bettering the relations between the employers and the employed.

Gentlemen! it is apparent that such legislation removes those profound causes of discontent and degradation which lessen and totally prevent happiness, which bind man to his material surroundings, which do not allow him to seek communion of his soul with God and lastly which do not let him escape from the vortex of constant and overwhelming restlessness and get the refreshment of spiritual repose demanded by the soul as earnestly as the body demands natural sleep.

Gentlemen! I shall be doing a great injustice to the various International movements which are becoming the order of the day, if I were to leave all mention of the International Federation of Labour, International Office of Public Health at Paris, International congresses of moral education, of medicine, of religion, of law, of wholesale cooperative societies–these and many other conferences

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show that the nations of the world are participating more than ever in each other's progress. *This mutual cooperation in the intellectual and moral life gives promise of the fulfilment of the words that 'the City of God has at last been relized on earth.'*

I might close this section by a few observations on the risingmaterial prosperity and its connection with morality in the United States of America. With these remarks I hope to have shown in the brief space at my command that the permanence and progress of commercial prosperity rests upon the springs of morality and deep religious convictions.

AMERICAN PROSPERITY AND MORALITY.

We all know that in the first quarter of the 17th century, thousands of Puritans left the shores of England on account of the persecutions of James and Charles. The Pilgrim Fathers who sailed in the Mayflower, were their pioneers. These truly religicus, austere, enterprising, resolute and self-sacrificing men landed on the coast of the United States of America. They laid the foundation of a mighty Empire in which with all those of extremes of wealth which disgrace European Civilization to-day, there is the *remarkable existence of austere religiousness and a higher character*. We are prejudiced by expressions like the 'worship of the Almighty Dollar and the Yankee love of Gold,' but we forget the *philanthropic abnegation of these very Americans*. We severely and caustically comment upon the control of political caucusses by Railway, Copper, Gold and Oil kings but what I have read and heard of the American character, it seems that rich men find themselves as helpless to control the course of affairs as a fly on the wheel of a big machinery plant. In connection with this, I may quote the words of De Tocqueville who says that in the United States "the people do not hate the higher classes, but they show very little regard towards then and are anxious to exclude them from power."

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Another writer has thus put the whole thing in a nut shell. "*The rush for money in the States is not accompanied by the evils* that so often happen under similar circumstances. *Wealth is appreciated for what it does,* is not confused with the good in general, the universal good, an error which causes that agony and gnawing at the heart that proceeds from boundless disappointment."

Thus if to-day America is daily growing as a world-power by strides and stands foremost in agriculture, trade, commerce, all the arts and productions, it is due to her inherited superior morality above all the other Western Nations.

As, garments worn out having been cast aside,
Fresh ones are seized and put on by the wearer;
Just so, having cast away bodies outworn,
Into other new bodies the Wearer is born.

'T is not Him that thy weapons wound,
't is not him that the Fire consumes;
'T is not Him that the Waters wet,
Or that Wind's scorching breath dries up.

Safe from wound, He, safe from fire, He,
Safe from moisture and drought alike,
Constant, all-pervading, fixed,
past all motion, He, eternal,

Unmanifest, Unthinkable,
past modes, thus He is said to be;
Hence, having known the man as such,
't is hardly fit that *thou* shouldst grieve.

(The Bhagvad Gita.)

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materialistic tendencies of the age. Mark what the great sage Carlyle says about Christian England: "Our life is not a mutual helpfulness; but rather cloaked under the laws of war named *fair competition*; and so forth; it is a mutual hostility. *We have profoundly forgotten everywhere that cash-payment is not the sole relation of human beings; we think, nothing doubting, that it absolves and liquidates all engagements of man.*" Are we to conclude from this that the Christian Church is not a religious church? The learned writer thinks that Dayanandas' criticism of the Bible is ill-informed. But as he adduces no instances, it is useless to discuss this point. In the end he calls the Arya Samaj "a school-master to bring this people to Christ." The Samaj will, no doubt, bring the world to Guru of the School Master of Christ if it is true that Christianity is based upon Budhism and Budhism on Sankhya's Philosophy.

ARE CHRISTIAN MISSIONS IN INDIA A FAILURE?

The Right Rev. the Bishop of Madras raises this question in the June issue of the *Nineteenth Century*. His Lordship practically gives away the whole case for Christian Missions in India, when he says: "The number of converts from among the higher castes has been extremely small; the power of the caste-system remains unbroken; and the antagonism to Christianity is almost as strong as ever. No doubt, there has been a general diffusion of Christian ideas and sentiments among the higher castes, and the majority of educated men have imbibed a sincere admiration for the human life and character of Christ; but against anything like the acceptance of the Christian creed, the higher ranks of Hindu society present a solid and unbroken front. So far as I can judge, they are no nearer to the Christian Church to-day than they were twenty-five years ago; indeed, in some respects, I think, they are further off." We do not agree with His Lordship in the view that the power of the caste-system remains unbroken. In the Punjab low-caste *Rahtias*, *Odhs* and *Meghs*, have been admitted into the fold of the Vedic Church, and the Hindu community has not only not taken any very serious steps against the Samaj but has, on certain occasions, actually co-operated with the leaders of our

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church in this noble work of the elevation of low-castes. If, of course, His Lordship means that Indian Christians in Madras, who changed their ancestral religion in famine days, still observe caste and are subject to the sway of dark superstition, he is right. When a church has a message for humanity, it appeals most to the educated and enlightened classes. When Christianity did supply a need in some parts of the globe, it spread rapidly in the large towns. Non-Christians were called heathens, because the villagers or people dwelling near heaths were the last to accept the Gospel of Christ. Christianity has had its day. It has, in the process of the evolution of human thought, discharged its mission and discharged it nobly. Its hold upon the educated classes in Europe has slackened considerably. The pulverising attacks of Huxley, Spencer and Mill have completely crushed this system of belief. In India, according to His Lordship, the efforts of Christian Missionaries "have failed so far as the main purpose of Christian Missions is concerned, *viz.*, the winning of converts to faith in Christ and the building up of the Christian Church." The destinies of the civilized world are now committed by Providence to the charge of the Vedic Church, which will go on progressing in spite of calumnies and misrepresentations. The spiritual yearnings of logical minds can be satisfied by the Vedic *dharma* alone. The Vedic propaganda alone is full of momentous potentialities. There has, no doubt, been an enormous increase in the number of converts drawn from the lower classes, but the learned Bishop admits that "the movement towards Christianity among these classes, therefore, is not wholly, or even mainly, a spiritual one: to a very large extent it is social." His Lordship might have added that the majority joined the church not even for the sake of social privileges but simply because they could not otherwise have escaped starvation. The apathy of the educated Hindus is certainly criminal to a scandalous extent, but it is no less true that Christianity does not win converts on account of the vitality of its teachings. Further on His Lordship acknowledges that even after these poor miserable people have been Christians for some time, they stand in superstitious dread of the wrath of their gods and goddesses. His Lordship displays a strange lack of humour and an inexcusable ignorance of the laws that govern the course of human advancement, when

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he says that "the future of India lies in the hands, not of the Brahmin, but of the Pariahs." Is it because the Pariah offers a lip-deep homage to Christianity when driven to do that by necessitous circumstances? To us it appears that the caste-system, which is an impediment to the progress of the cause of social reform in India will receive a death-blow at the hands of the Vedic Missionary, and not at the hands of the renegade Pariah. Such are the unmistakable signs of the times which he who runs may read.

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LAST MONTH.

IN the month of *Asarha* political controversy in the Punjab centred round the Arya Samaj. Some busy bodies, who are ready and willing to sell their birth-right for less than a mess of pottage, and who do not feel the least compunction in sacrificing their honour and conscience for the sake of acquiring the inestimable privilege of basking in the sunshine of official favour, have been working immense mischief by using the columns of the *Civil & Military Gazette*—the high-priest of jingoism in our province—for spreading misrepresentations against the Arya Samaj. It has been asserted by these toadies, with whom loyalty is synonymous with self-aggrandizement, that the Arya Samaj is a political movement, whose primary aim it is to overthrow the British *raj*. The founder of the Arya Samaj openly incited people to rebellion. If treason stalks abroad in the land and sedition is rampant in the country, it is due to the Arya Samaj. If the revolutionary propaganda of this society of "His Majesty's rebels" is allowed to gain in volume and strength, the present government is doomed. This is the indictment drawn up by those who believe that he alone is truly loyal who flings abusive epithets and vituperative expletives against others and endeavors, by hook or by crook, to prove those who have, by mischance, fallen under a cloud disloyal. A close study of the ten principles of the Arya Samaj does not, however, show that there is the least shadow of a foundation for these diabolic charges. The prime object of the Arya Samaj is "to promote the physical, intellectual and spiritual well-being of humanity," and not of any particular country or community. The Vedic *dharma* is not Hindutarian or communitarian but humanitarian. The Veda, which the Aryas believe to be revealed knowledge, contains, unlike the Qoran, universal principles of life and conduct, and its behests are not addressed to any particular community or to the "chosen people" of a particular race. Most of the expositors of Vedic learning were, however, sages and philosophers of Indian birth, and therefore naturally, in explaining

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the universal principles taught in the Veda, they generally drew their illustrations from Indian life and history. The Vedic *dharma* is not only a creed but also a polity. It is all-embracing, and lays down ideals and principles for the guidance of mankind in all departments of human activity. The Veda does not only contain pious exhortations to righteous conduct and holy living, but also ideals of conduct in the relation of the individual to society and of society to the individual. An expositor of the Veda, therefore, is not merely a theologian concerned only with metaphysical subtleties, casuistical arguments and sophistries but also a philosopher. But the cardinal principles of the Vedic Church are a belief in God, the immortality of the human spirit, and the inexorable Law of *Karma*. Very naturally, therefore, the church teaches that the power of the spirit is the essence of all progress and advancement and a living faith in the Omnipotence, Omniscience and justice of the deity is the main spring of all organised activity, corporate life and combined action. It is righteousness alone that exalteth humanity. If the units composing a society are not righteous in their mutual relations, and in their relation to the aggregate units called society, they are the greatest enemies of progress. The Veda and the works of our sages do, no doubt, teach us all about the ideals of government and social well-being, but they also teach that, in order to attain to these ideals, the aspiring nation must needs have cultivated spiritual powers and must have fitted itself for the exercise of collective responsibility. The teachings of the last great sage, Dayananda, in regard to Political Science, are, in spirit and in their general tenor, identical with the teachings of ancient expositors. Here is a passage in the VIII Chapter of the *Satyartha Prakasha*, which has been widely quoted by the enemies of the Arya Samaj in substantiation of their preposterous contention: "A foreign government, perfectly free from religious prejudices, impartial towards all—the natives and the foreigners—kind, beneficent and just to the natives like their parents though it may be, can never render the people *perfectly* happy." That this is a sound political maxim will not be denied by even a careless student of History, and a tyro or sciolist in Political Science. The maxim has been preached not only by the founder of the Arya

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Samaj but by all philosophers and historians that command the allegiance and homage of the sensible portion of humanity. Professor Sir J. R. Seeley says that "subjection for a long time to a foreign yoke is one of the most potent causes of national deterioration." According to Macaulay "of all yokes the yoke of the stranger is the heaviest." Herbert Spencer does not think it morally wrong if an attempt is made by a subject-race to establish an independent nationality, or to throw off the foreign yoke,—*vide* "The Study of Sociology," page 209. Again he says: "When that 'divinity' which 'doth hedge a king,' and which has left a glamour around the body inheriting his power, has quite died away—when it begins to be seen clearly that, in a popularly governed nation, the government is simply a committee of management, it will also be seen that this committee of management *has no intrinsic authority*. The inevitable conclusion will be that its authority is given by those appointing it, and has just such bounds as they choose to impose. Along with this will go the further conclusion that the laws it passes are not in themselves sacred; but that whatever sacredness they have, it is entirely due to the ethical sanction—an ethical sanction which, as we find, is derivable from the laws of human life as carried on under social conditions. And there will come the corrollary that when they have not this ethical sanction, they have no sacredness, and may rightly be challenged."—"The Man *versus* The State," page 106-7. The italics are ours. According to Benthem it is best "to give the sovereign power to the largest possible portion of those whose greatest happiness is the proper and chosen object" (quoted by Herbert Spencer: "The Man *versus* The State.") According to Mill government even by a *swadeshi* bureaucracy results in "the bondage of all, the members of the bureaucracy included for "the governors are as much the slaves of their organisation and discipline as the governed are of the governors." It is, therefore, clear that the principle preached by Dayananda is a sound one; and if the Arya Samaj is a political body or nursery of sedition, because its founder preached this maxim, then surely all government colleges, where Seeley, Spencer, Mill, Macaulay and Benthem are taught, are "centres of sedition" and should be converted into jails. All professors, syndics and chancellors, who prescribe these books and exam-

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candidates in them, should be deported. These excellent loyal advisers of the Government, who have volunteered to hunt out sedition, will have to go a step further and petition the Viceroy to penalise the study of the speeches of the present Prime Minister and the Secretary of State for India; for the former has openly declared his belief in the above maxim, and the latter has in his budget speech acknowledged that he is a disciple of Mill. But it may be urged that though the maxim is sound, Swami Dayanand may still be regarded guilty of treason because he incited the Indian people to rebellion. But this is exactly what he did not do. On the contrary, it appears that he neither had any faith in constitutional agitation nor in the propaganda of the extremists. He laid stress on the training of character and believed that "nations by themselves are made" in the sense that the work of social reform and spiritual regeneration, which alone can raise a nation to political greatness, can be done by the members of a nation by their own efforts, provided the government, whether *swadeshi* or foreign, maintains peace and order, and an attitude of religious neutrality, and this the British Government of India certainly does. Dayananda does believe that foreign government is an evil. But according to him, it is always a resultant evil due to antecedent causes which, in the case of India, are,—"mutual feud, differences in religion, *want of purity in life, lack of education, child-marriage, marriage in which the contracting parties have no voice in the selection of their life-partners, indulgence in carnal gratification, untruthfulness and other evil habits, the neglect of the study of Veda, and other malpractices.*" Dr. Bharadawaja's Translation of the *Satyaratha Prakash* page 366. You cannot eradicate the resultant evil if you do not do away with the causes which are responsible for the evil, and therefore, argues Dayananda, if the Indians desire political emancipation, let them set about the work of religious and social reform in right earnest, and try to cultivate those sterling qualities which have "contributed to the advancement of the Europeans," who have certainly not become great by "wearing boots, suits and eating in hotels, or doing such other ordinary things, or by doing evil things."—(*Ibid*, page 359).

Some mischievous persons have quoted passages from Chapter VI of the *Satyartha Prakash*, which treats of the science of govern-

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ment and contains quotations from the Veda, the scripture of true knowledge revealed by God for the guidance of mankind, and the *satya shastras*, which are treatises on various sciences, taught in the Veda. These books were composed ages before the ancestors of our rulers emerged from a state of barbarianism, and can, by no stretch of imagination or effort of perverse ingenuity, be proved to inculcate loyalty or disloyalty to the present government. In the face of such overwhelming evidence, nobody outside the lunatic asylum can believe that the Arya Samaj has anything to do with political agitation in any shape. The missionaries of the Arya Samaj are pledged to minister to the spiritual needs of humanity, and to mitigate human suffering, no matter in what part of the globe they preach the message of peace and good-will embodied in the Veda. It is idle to deny that if the work of social and religious reform proceeds apace, and virtues like continence, self-restraint and all-round integrity are cultivated by the Indian people, and the beneficent and vitalising teachings of the Veda are followed in practice in this country it may, by God's grace, well ultimately regain the heights from which it has fallen. The Arya Samaj people are, perhaps, helping forward the cause of political emancipation, even as the efforts of the Dominicans and Franciscans did, to some extent, contribute to the uplifting of the English people. We think the position of the Arya Samaj is quite clear now. We are revolutionaries, but the revolution that we want to bring about in the world is a bloodless revolution. Ideas rule the world. If we succeed in revolutionising the ideas of the civilized world, in saving Europe, which is steeped in materialism and soul-withering pessimism from the gulf of spiritual and moral ruin which yawns before it, and in rescuing it from the hateful domination of materialistic conceptions of life and conduct, we shall have established an empire more lasting than the Roman Empire. Ours is a message full of hope. We have enlisted under the banner of the holy symbol *Om* and are determined to carry it aloft through dark fortune and through bright, through good report and evil report, and if, in the accomplishment of the holy work, we have to face tortures and the opposition of human governments, we shall pray to the Source of all power to inspire us with strength so that we may bear persecution with tranquil and decorous forti-

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tude and may bless our tormentors. We have had enough of declarations and assurances. Some radical youngmen in our camp are already murmuring against the action of some of the leaders of the church in waiting in deputation upon Sir Denzil Ibbetson. They argue that the dignity of the holy church has thus been compromised. The Brahmans of old recognised but one master and that was God, and but one brotherhood and that was humanity. We are determined not to renounce the Veda and the *Sattyartha Prakasha*, come what may; and we are equally determined not to wait upon the officials in sack-cloth and ashes, because some of them lack the higher qualities of statesmanship and cannot distinguish between friends and foes. None are so blind as those that would not see. If the Government is determined to persecute us, in spite of our declarations, and demands a surrender of our religious beliefs, as the price of official patronage (which we believe is not the case), we are resolved to reject the patronage with scorn and disdain. Drive the true soldiers of the Veda from government offices, and they will starve to death rather than desert the cause which is dearer to them than their lives. Put them to the sword and they will utter the holy name of God and yield up their spirits to the Almighty. If the "rack" and the inquisition did not kill Lutherism, the threats of the withdrawal of official patronage, or the loss of appointments, cannot, and will not, kill the Vedic Church. Let all those paltroons, who stand in craven dread of the omnipotent officials, and are willing to sacrifice their *dharma* for the sake of sordid pelf or filthy lucre, leave the Samaj branded with infamy and not bring the organisation into disrepute. The blood of martyrs is the seed of the church. Not that we challenge our fate or court martyrdom. Our remarks are not prompted by obstinate despair, stupid insensibility or superstitious phrenzy. We earnestly hope that the dominant humour of the moment will pass away, and that a Christian and enlightened government will not stand condemned before the bar of public opinion and history by interfering with the peaceful avocations of a religious society; but what we do declare and proclaim by beat of drum is, that we are prepared for all contingencies. If history repeats itself, the Aryas will prove themselves worthy of the noble cause to which they are wedded, as did the early Christians,

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and will shed glory upon the church which is the custodian of the spiritual well-being of humanity. True Aryas love their church more than they do their country, and they would welcome expatriation, if they are offered a choice between their Veda and residence in British India. Bigotted Mullahs, pugnacious soldiers of Christ, "the Prince of Peace" and "mild Hindus" are jubilating and gloating over what they regard the misfortunes of the Arya Samaj, and are boasting of their success in terms expressive of malicious delight. But they forget that the darkest night is the precurser of the brightest dawn. We ask each one of them to ponder over the following words of a great sage of England: "My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee, to blaze centuries long for thy victory on behalf of it,—I would advise thee to call halt, to fling down thy baton and say: 'In God's name, 'No'' Thy "success." Poor devil, what will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from North to South, and bells rang, and editors wrote leading articles, and the just thing lay trampled out of sight, to all mortal eyes an abolished and annihilated thing. Success! In few years thou wilt be dead and dark,—all cold, eyeless, deaf; no blaze of bonfires, ding-dong of bells or leading articles, visible or audible, to thee again at all for ever! What kind of success is that? And to our Aryan brethren we say in the words of the same mastermind: "Fight on, thou have true heart, and falter not, through dark fortune and bright. The cause thou fightest for, so far as it is true, no farther yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be! But the truth of it is part of 'natures' own laws, co-operates with the world's eternal tendencies, and cannot be conquered."

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The Gurukula Samachar.

SHARAVAN 1964

PANDIT Nardeva Shastri, Professor of *Nirukta*, resigned his post and left the Gurukula on the 22nd of *Asarha*, 1964. On the morning of that day the students of the senior classes assembled in one room and bade an affectionate farewell to their departing teacher. In the evening the staff gave their colleague an evening party. Suitable speeches were delivered by some members of the staff. The Pandit responded in suitable terms.

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The quarterly examination commenced on the 13th of *Asarha*, and was concluded on the 16th. Syllabuses for the next quarter have been framed. The highest class has finished *Nirukta* and is about to resume the study of the *Upanishads*. It has also made satisfactory progress in the study of *Vedanta Darshana*.

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The meetings of the Debating Clubs are held regularly. The students evince a lively interest in the debates. In a meeting of the Sanskrit Club, Brahmchari Harish Chandra, of the tenth class, read out a well-written paper on "The *Ramayana* as an epic poem and a historical work." He tried to prove that there were interpolations in the existing edition of the *Valmiki Ramayana*, and that the *Uttara Kanda* was an interpolation, pure and simple. The arguments advanced by him were based upon a careful consideration of the literary style and subject-matter of the great epic poem. Brahmchari Indra, a student of the same class, is writing out a paper on "Nirukta," which will be read out and discussed in a meeting of the Club. The English Club is also doing useful work.

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It does one's heart good to contemplate the extent of the reverential affection in which the Gurukula is held by ignorant village-folk. It is really a sight for the gods to look at. It is ordinarily believed that the dead weight of the silly prejudices of the masses is a great bar to educational advancement. It is, therefore, nothing short of a miracle that ignorant villagers, who have never received any education or enlightenment, love an educational institution like the Gurukula, and demonstrate their affection in practical ways. An old villager, Lala Damodar Mal, whose style of *pagri* and rough *dhoti*, bore an eloquent testimony to his rustic birth and breeding, approached the Chief Superintendent, with great deference and respect, and placed upon the table Rs. 20 as his humble contribution to the funds of the institution. His swarthy features, brightened up with the consciousness of having done a meritorious deed, and the gleam and lustre in his eyes, were a clear index to the elevation of the soul. It is such unostentatious charity that is like dew that droppeth from heaven, blessing him that giveth and him that taketh. The poor old man was not actuated by the desire for notoriety and self-advertisement which is at the root of munificent donations and princely benefactions. If the motives of the donor sanctify the donation and etherealize the moral atmosphere, there can be no doubt that the success of the educational experiment which is being conducted by the Arya Samaj, under conditions of exceptional difficulty, will be expedited. The despairing hearts of workers in the holy cause cannot but be inflamed with divine enthusiasm, and their drooping spirits cannot but be raised when they know that pious wishes issuing from pure hearts are with their work, and every morning a thousand prayers go up to the Almighty for the success of the sacred cause. Let not those that have put their shoulders to the wheel look back; for, if they give up the work in despair, they will have deprived thousands of innocent hearts of their means of solace. Let not illegitimate ambition and unholy pushfulness dominate the consciousness of a single worker. The cause is holy, and it will succeed only if we cultivate a spirit of disinterested and selfless devotion and look up for reward only to Heaven, and the approval of the inner-monitor, of which the symbol is tranquility of the spirit and peace of mind.

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The apparatus which had been ordered from England have arrived and the Laboratory is being fitted up.

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Chowdri Budhan Singh, Store-keeper of the Academy, donated Rs. 100 for the Gurukula Fund on the occasion of his son's marriage. He has also given a harmonium for the Kangri Arya Samaj, which owes its existence to the disinterested exertions of some members of the Gurukula staff.

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The boat is now no longer available for the use of pilgrims that come to visit the Gurukula. The river Ganges can now be crossed only by means of the *tamer*—a peculiar mode of conveyance, the very sight of which inspires some hearts with terror. It would, therefore, be well if intending visitors would not bring fickle-minded ladies and children with them. For those, however, that have got stout hearts, an excursion in the river on the *tamer* is very pleasant. The scenery all around is charming, and the ripples that play on the blue surface of the river provide a banquet for the organs of vision. Besides, on its way to the Gurukula, the *tamer* cuts through the water with a speed which, though very great, can neither be called breakneck nor electric. The person sitting on it feels a pleasurable sensation which cannot be imagined by those that have never had the good fortune to *tamer* (if we may be permitted to coin a verb), simply because it cannot be described in words. Last year the senior students were taught the art of propelling the *tamer*. It is to be hoped that arrangements will be made for teaching this useful art this year also.

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Pandit Bal Krishna, Bhatta, Editor of the "Hindu Pradip," one of the oldest Hindi monthlies in India, visited the Gurukula Academy the other day. He went round the classes and questioned the students in Sanskrit and English. The following notes about the Gurukula appears in the June issue of the "Hindi Pradip":—

"This academy is located at a distance of 4 miles from Hardwar, on the bank of the holy Ganges, near the village Kangri, and is like the *shanti ashramas* (abodes of peace and harmony) where ancient sages dwelt. This is a nursery where dutiful sons

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of mother India are trained. The school-grounds cover 6,000 *bighas*. The weariness and the monotony of the journey are forgotten, when a man reaches this Academy; the atmosphere of which is surcharged with tranquility. When a man looks at the faces of 180 *brahmcharis*, on which calm and lustre are stamped, he cannot help picturing to himself the *rishis* of ancient India. Many noble patriots, like Lala Munshi Ram, have consecrated their lives to the service of the institution." Then follows a description of the rules. Towards the conclusion of the note the Pandit says: "There are, at present, 10 classes. I put one or two questions to the students of each class and received satisfactory answers. The students of the 10th class can converse fluently in correct Sanskrit and English. They know English upto Entrance Standard; and as regards Sanskrit, they are well-grounded in *Mahabharata* and other *Arsh* books. May God help forward the progress of this academy!"

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His Highness the Rana Saheb, Dhami (Simla District), has very kindly presented to the Gurukula Library a complete set of the *Encyclopædia Brittanica* (10th edition). The gift is worthy of a prince whose tastes are pre-eminently intellectual.

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